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CHRIST'S EASY YOKE.

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"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matt. xi. 29, 40.

In the preceding context, Jesus says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The terms "ye that labour and are heavy laden" are sufficiently comprehensive to embrace all mankind without distinction, and without exception. Sinners of every description are invited to come to Jesus. It is the privilege of every burdened sinner to cast his burden on the Lord, whatever that burden may be, and in doing so, Jesus promises to give him rest.

In the passage now quoted, Jesus exhorts those who come to him to take his yoke upon them, and learn of him, because he is meek and lowly in heart, and in doing so he promises again that they shall find "rest." But before entering on these particulars we would observe the order of those duties. Coming to Christ is first in order. You must first come to Christ, and next take on his yoke. You cannot take on His yoke till you come to him. No doubt the sinner comes to Christ, and takes on his yoke in the same moment, so that in the order of *time*, those two duties go together; but in the order of *nature*, you must come to Christ *before* you take on his yoke. For, it is a truth which needs to be told with the greatest of plainness, that a man must be born again before he can perform any Christian duty. Life must be communicated before vital actions can be performed. Hence, in the Scriptures, Christian duties are inculcated on Christian people *only*. They are never inculcated on the unconverted *as such*. If they be inculcated on the unconverted, it is in the view of their conversion which is pre-supposed. Baptism, for example, is inculcated on sinners; but not as their immediate duty—repentance is pre-supposed. "Repent and be baptised," says Peter—not "be baptised and repent" (Acts ix. 38). In the same way, prayer is inculcated on sinners; but not as their immediate duty—repentance is again pre-supposed. "Repent and pray," says Paul—not "pray and repent" (Acts viii. 22). So, in the text, Jesus exhorts sinners to take

his yoke upon them; but not as their immediate duty—coming to him is presupposed. "Come unto me," says he, and "take my yoke upon you"—not "take my yoke upon you and come." "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

I. Jesus exhorts those who come to him to take his yoke upon them. A yoke is an instrument used for coupling oxen together for the purpose of labour. It is employed in Scripture as the symbol of *bondage*. "I have broken the bands of your yoke," says God to Israel, "and made you go upright" (Lev. xxvi. 13). It is employed as the symbol of *affliction*. "It is good for a man that he bear the yoke in his youth" (Lam. iii. 27). It is employed as the symbol of Jewish ceremonies. "Ye put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear," says Peter, in reference to circumcision (Acts xv. 10). In the text it is employed as the symbol of Christian obedience, and conveys the idea of *subjection* and *restraint*. Christian obedience is called a yoke and a burden, not because it is *felt* to be so, but in allusion to the yoke, and the burdens from which Jesus delivers his disciples. Hence He says, "My yoke is easy, and my burden is light." There are three senses in which you must take Christ's yoke upon you.

1. You must take upon you the yoke of a Christian *profession*. The confession of the mouth is essential to your salvation, as well as the belief of the heart. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. x. 9). This confession is made in baptism. "Let us draw near," says the apostle, "with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies bathed in pure water. Let us hold fast the *profession of faith*" (Heb. x. 23). And again—"For as many of you as have been baptised into Christ have *put on* Christ" (Gal. iii. 27). In baptism we symbolically, and professedly put on the robe of Christ's righteousness, which we have previously put on actually by *faith*. The open profession of faith in Christ is indispensable. "Whosoever therefore shall confess me before men," says the Saviour, "him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. x. 32, 33).

2. You must put on the yoke of a Christian *practice*. You must put on Christ not only as your righteousness, but also as your example. "Let us walk honourably, as in the day; not in rioting and drunkenness, not in chambering and wantonness; not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any have a quarrel against any; even as God for Christ's sake forgave you, so also do ye" (Rom. xiii. 13, 14; Col. iii. 12, 13). This Christian practice is also essential to true religion. For "they that are Christ's have crucified the flesh with the affections and lusts" (Gal. v. 24).

3. You must take upon you the yoke of the *cross*. "If any man will come after me, let him deny himself, and take up his *cross*, and follow me" (Matt. xvi. 24). All Christ's disciples must drink of his cup and be baptised with his baptism, *i.e.*, they must *suffer* with him. Hence we are said to have fellowship with Him in his sufferings. These sufferings are in themselves a yoke of affliction; but they are blessed in their results. For though "no chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Christ not only makes the cross tolerable, but pleasant. "My yoke is easy, and my burden is light." Jesus will both teach you how to bear the cross and assist you in bearing it. Hence,

II. He exhorts you to learn of him, because he is meek and lowly in heart,

and promises that you shall find rest to your souls in his service. He is the Great Teacher of his church, and if you come to him, you must come to learn —you must be his disciples or scholars. Christ is eminently qualified to teach you, not only because he can inform the judgment, but also because he can persuade the heart. And his instructions are all gratuitous—"without money and without price." "Come unto me," says he, "learn of me, for I am meek and lowly in heart"—as if he had said:—

1. Submit yourselves implicitly to my instructions. Call no man teacher in comparison with me. (Matt. xxiii. 8). "Receive the instructions of men, even the best of them, only in so far as they are in harmony with mine" (Isa. viii. 20). "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. *Every one that is of the truth heareth my voice.*"

2. Let my meekness and lowliness be your encouragement. "For thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Though you may be backward and slow to learn, I will treat you tenderly—I will not drive you, but teach you truth as you are able to bear it. "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

3. Learn to be meek and lowly like me. Take me for your example. "For even hereunto were ye called," because Christ also suffered for us, leaving us an example that ye should follow his steps; who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously." The Pharisees bound heavy burdens, and grievous to be borne, and laid them on men's shoulders; but they themselves would not touch them with one of their fingers; but I have meekly borne the yoke myself, and left an example for your imitation and encouragement. Does the yoke of a Christian profession in the face of reproach from a scoffing world seem hard? "Consider Him who endured such contradiction of sinners against himself lest ye be wearied and faint in your minds." Does the yoke of Christian practice amidst temptation without any corruption within seem difficult? "My grace is sufficient for thee; for my strength is made perfect in weakness." Does the yoke of the cross seem hard to bear? Look unto Jesus, "who for the joy that was set before him endured the cross despising the shame, and is set down at the right hand of the throne of God." He was animated in bearing the cross by the prospect of the crown; and he has said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

III. Jesus promises to give rest to those who come to him, and take his yoke upon them. Rest is promised both in connection with coming to Christ, and taking on his yoke. The rest which the believer enjoys in connection with coming to Christ, solely consists in the peace of conscience which he experiences in the finished work of Christ. This rest the sinner enjoys the moment in which he believes, and before he has performed any good work whatever, for it springs from the perfect righteousness of Christ, and has no more to do with his duties than with his sins. But rest is also promised in connection with our taking on the yoke of Christ, and that most properly, for—

1. Christian obedience is the most solid evidence that we have truly come to Him. The believer is warranted to "joy in God, through our Lord Jesus Christ, by whom he has received the reconciliation" from the first moment of his believing, whatever his previous character may have been up to that moment; but he is not warranted to do so unless from that same moment he becomes *a new man*.

2. The manifestations of His love to the soul stand in connection with

obedience. "He that hath my commandments and keepeth them," says Christ, "he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If a man love me he will keep my words: and my Father will love him, and we will come unto him and make our abode with him.

3. It is this that makes Christ's yoke easy and his burden light. Love makes it easy; for "the love of Christ constraineth us." The new nature makes it easy, for "whosoever is born of God doth not commit sin, for his seed remaineth in him: *and he cannot sin, because he is born of God.*" But there is no rest promised in the gospel to those who live in sin whatever their profession may be. "There is no peace to the wicked."

THE PRESENT DEARTH IN OUR CHURCHES.

We live in an age when everything is going at a terrible speed, not only in the commercial and political, but also in the religious world. We have popular preachers, clever lecturers, able controversialists, and an innumerable host of Christian philanthropists, but notwithstanding these numerous agencies, and the extensive machinery which is brought to bear upon "the world lying in wickedness," the good which has resulted, and is resulting, is not, one cannot for a moment suppose, satisfactory to the zealous man of God. "The harvest is great," but the labourers are now not so scarce as formerly. There are many workers in the vineyard, but little success has attended their united toil. Especially is this noticeable amongst the Baptist denomination in the three great counties of Lancaster, York, and Chester. There are more than a hundred pastors, nearly five thousand Sunday school teachers, besides the assistance rendered by lay preaching and paid evangelists, still the net results of the year's work is just an increase of 326. This cannot but be startling intelligence and most disheartening. It should bring to remembrance the words of the Master, "Every branch in me that beareth not fruit, he taketh away" (John xv. 2). The Church seems to be in that condition which is most hazardous—a kind of Laodicean slumber—and unless there is a speedy awaking, the danger will be considerably augmented. God forbid that the verdict should be in anger,—"Cut it down, why cumbereth it the ground."

What is the cause of this great depression in our Churches? It cannot be that commercial inactivity has at all interfered with the progress of religion. Nothing from without, or external, *can* influence the march of Christ's kingdom —"My kingdom is not of this world." The price of cotton stuffs does not regulate, nor can have the slightest connection with the increase of Zion. The late convulsions in our Episcopal Establishment have nothing to do with the preaching of Christ, and the conversion of souls. It is something altogether different from mere outward circumstances. There is something wrong in the heart of the churches; the malady is an internal one, and though not easily discernable is nevertheless a reality. It is a cancer which unless healed must steal away the life blood of all Christianity. The disciples were once similarly perplexed, they imagined they had nothing to do but *command*, and the raging demoniac would cease to torment its luckless victim, but their self-confidence was reproved. The evil spirit refused to do their bidding, and they were obliged to seek Christ's aid, who, after "rebuking the devil," enlightened his disciples as to the cause of failure.—It was *want of faith*.

And this seems to be the great obstacle at the present day. Preaching we have in abundance—Sabbath school teaching and tract distribution never were carried on in a more elaborate and systematic manner—still the demon rages and defies our efforts "to cast him out." What is to be done? By all means let us go to the Saviour—tell him of the difficulties, and implore divine aid. But *prayer seems hardly to be fashionable now-a-days*. There are few who can find much interest in a simple prayer meeting. Cowper sung—

"What various hindrances we meet,
In coming to a Mercy-seat."

And time has not removed the barriers in the least—the "hindrances" are more numerous. Is it not a sad and lamentable fact that prayer is so unpopular amongst us? In a church of two or three hundred members, a score or two meet for prayer! What can be expected but *spiritual deadness*. A man cannot be physically strong who eats scantily, and the church which neglects to pray cannot but be weak and inanimate. "Restraining prayer we cease to fight," and if conquests are to be made from the world, *prayer* must be the motive power. Christ prayed, the disciples prayed, and who are we that we should attempt to subvert the order which is laid down for our guidance. Pentecost succeeded urgent prayer, and the same promises are held out to us. Let us then "ask" and "receive"—Christ says "all things, whatsoever ye shall ask in prayer, *believing*, ye shall receive" (Matt. xxi. 22).

Another symptom of the malady which afflicts our churches is want of a *closer communion with God*. This, of course, is closely allied to want of faith, and is a necessary consequence of unbelief. How many, alas! there are at the present day the embodiment of Martha, who was "careful and troubled." The "one thing needful" is quiet, calm, and close fellowship with Christ. "Speak, Lord, for thy servant heareth." Let the world in its vain glory imagine that the teachings of science and geology have proved the Bible to be a mere imposition, but Christians should be at "Jesus' feet." The Devil and his faithful allies cannot by roaring injure, or in the least disturb the disciple who has chosen that "good part," and meekly listens to the Saviour's voice. But there *is danger* away from the Master and Shepherd of Israel. Is not much of the present lethargy owing to the want of a trustful confidence in God? Mention is often made of God's Holy Spirit, but how little is his gracious influence felt? All Christian energy must have its origin at the "feet of Christ," or it will be labour in vain. Christ's disciples are not greater than their Lord, and without the aid of the great Advocate with the Father, their cannot be spiritual regeneration.

If anything is to be accomplished during this year, it can only be by seeking the guidance of God's spirit. "Paul may plant, and Apollos water, but the increase is from God." If in secret the Father is sought, if in humble acknowledgement of many failures and short comings, we repair to the mercy-seat, the God who heareth in "secret" shall reward "openly."

There also seems to lack amongst our churches *unity of effort*. Much is being attempted, but is there not considerable danger from the want of sympathy existing between the various sections of the church. The minister may *preach*, but unless there is the "upholding of his hands" his sermons will profit little. Yet their is often a deficiency here. It is not uncommon to find people —professing Christians—whose highest conception of chapel going is to hear the minister preach. They pay their seat-rents, attend pretty regularly, and there their religion ends. There must be co-operation, if success is to be obtained, and the indifferent amongst us, are silently, and perhaps without knowing it, encouraging the enemy. It is all very well to talk of "the spirit helping our infirmities," but Christ means us to *work*; and how better shall we do this than by joining hand in hand with the "defenders of our faith," animating them by our sympathy, and seeking success by prayer.

How appropriate the lines of Dr. Watts:—

"Dear Lord! and shall we ever live,
At this poor dying rate?
Our love so faint, so cold to thee
And Thine to us so great?

"Come, Holy Spirit, heavenly dove
With all Thy quickening powers;

Come shed abroad the Saviour's love
And that shall kindle ours."

"O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Hab. iii. 2).

WHAT IS MY CROSS.

THERE is a great deal said in our day about "the cross" and "bearing the cross," which is very vague and unmeaning. Indeed many who care nothing for Christ as a Redeemer, and who do not even believe in the claims he himself made as a Divine being, glory in a "cross" of their own construction—one they can wear or carry about without any weariness or inconvenience. They suspend a golden cross from their necks, they wear one of fragrant flowers and then boast that they have chosen this symbol as an emblem of their faith. But alas, it is a hollow faith, any represented by gold which rust can corrupt, or by flowers which blossom to-day, but which will be withered and cast away to-morrow. What then is "the cross" which the saved sinner is to take up? The godly Flavel says "no man hath a velvet cross; every cross is made of what God will have it." It is enough that the servant be as his master; and Jesus has commanded those who love him to take up their cross—be it what it may—and follow him. His own was rough, unseemly and heavy. It bore the cruel nail which pierced his blessed hands and feet; and yet he bore it without a murmur; and when lifted on it, to a fearful height, he poured out his soul unto death for us. Bound to its rugged wood he felt the cruel spear, and from it he refused the gall and the vinegar before he cried—"It is finished." That miracle of love and woe which made the sun hide his face and the graves give up their dead, is too often turned into a sentimental mystery in our day, and its mighty reality hidden beneath tinsel and flowers.

The very word "cross" should fill the Christian soul with holy awe, and lead him to reflect on the mighty work of love which Calvary witnessed for sinful man. It should fill his soul with love and have talismanic power to keep him from all that would wound Him whose sacrifice hallowed this emblem of our faith. It should impel him on in the performance of *all duty*, and warn him not to make light of it or to substitute for it the devices of men. It then becomes our duty to learn the nature of our peculiar cross, that we may take it up and carry it bravely and strongly before a gainsaying world; and never to use the word as mere cant, which means anything or nothing. The duty which may be a trial or a cross to one man under peculiar circumstances, may be a glory to another differently situated.

We once knew a good old saint whose delight it was to talk of her experience and her labours. At home, in the vestry, by the wayside, in the stores, on the steamboats or in the cars, Christ was her theme. She had no fear of man before her. *Her cross* would have been to sit still; and yet this dear old soul called her lay preaching, "taking up her cross." She had a cross which she carried up hill, through life and under whose weight she glorified God; but talking of religion was not it.

A young man who is prominent in the Church and Sunday school, and who loved to be prominent everywhere, not long since took it upon himself to commend religion to a youth of fashion and gaiety. He spoke earnestly and rhetorically of the duty of "taking up the cross" in youth, and of forsaking the world, &c. The other listened quietly for some time, and when he paused, asked, "*What is your cross*; I have often wished to know?"

"Well," stammered the abashed adviser, "I often rise and address a meeting in the presence of aged and wise men from a sense of duty."

"Yes, and so you talk at the debating club for *pleasure*. I have watched you and H. and S., very narrowly," replied the other, "and I confess I am puzzled to make you out. Tell me what it is you call your cross. Your life

seems to me like two lives—that of a worldling and that of a Christian combined. Excuse my plainness, but I want to know where you stand. One day I see you, as I pass out, taking your seat at the sacrament table, solemn and happy. Before the week is out I meet you at the opera or the dance! How can you enjoy such opposite pleasures? Can you share in all that is trifling and yet have this advantage over us—that you feel sure of heaven at the end of the road, while we have many an uneasy hour about the future?"

The young church member was dumb. He could not tell what his cross was, that he had talked so much about, and he began to search among the rubbish of worldliness to see if he had ever had one at all.

"I hope," he said to his friend, "that you do not think me a hypocrite!"

"No," replied the other, "else you would keep your cloak on, while you throw it off at pleasure; but we do think you are *rather a shaky Christian*, and don't want to be such ourselves. But give me your hand and don't take offence, for I have only answered honestly the questions you asked me."

This young man was not a hypocrite, but he was striving to serve God and to enjoy worldly vanity at the same time. He did really feel, in his best hours, a desire for the salvation of his young friends; and he now realised painfully that he was a stumbling block in their way to Christ. He went home and humbled himself before God with fasting and prayer until he was prepared to lay aside his rhetoric and make a public confession to his brethren, and ask their prayers that thenceforth he might take up the "cross," which he had hitherto talked about, and glorify Christ before the world.

"CONCERNING THE COLLECTION."

BY T. W. MEDHURST, GLASGOW.

We have a word or two to say "concerning the collection" of money in our churches, and the purposes for which money is collected. We propose employing "the dialogue form," because that "seems, on many considerations, a very eligible way of writing. Hereby the author gives an air both of dignity and of modesty to his sentiments. Of *dignity*, by delivering them from the mouths of persons in every respect superior to himself. Of *modesty*, because we no longer consider him in the raised, but invidious capacity of a teacher." Imagine then, gentle reader, you are sitting in a snug little room, listening to the confidential conversation of *Alexander* and *David*.

Alexander.—I have been thinking, David, for some time past, whether or not it is right that so much should be said by our deacons concerning money matters. At several church meetings lately, our good deacon *James* has been urging us to renewed liberality to the cause, until I have really begun to question his right to do so. Now I just want to have a little conversation with you on this matter.

David.—With all my heart, brother, and I am very glad you have suggested this topic of conversation, for it is one on which I have lately thought a little.

A.—Well, do you think our good brother *James* is in the right?

D.—Most assuredly I do, and I sincerely wish our minister was not so backward in speaking on the subject from the pulpit; for I am certain, to enforce the duty of more extended liberality to the cause of God on the attention of Christians, is a portion of "the whole counsel of God," upon which ministers are not justified in keeping silence.

A.—As you have mentioned our minister, I would just ask you whether you think it right ministers should be so well paid?

D.—I do not know what you mean by ministers being "so well paid," because there are very few who are paid half well enough; but if you mean to question the right of Christian ministers to expect of their people a *fair and honourable* maintenance, I will at once "shew thee that which is noted in the Scripture of truth" on that subject.

A.—Pray do so: for that is precisely the information I am seeking.

D.—In the first place then, read 1 Tim. v. 17, 18:—"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his hire." (Deut. xxv. 4; Luke x. 7.) Here it is quite evident that "double honour," means double *support*. All "the elders" are entitled to receive support, but they who do their work well, and "*especially they who labour in the word and doctrine*," are entitled to "*double*" support. This cannot be disputed if you turn back to Luke x. 7, where Jesus on sending out the "seventy" disciples to proclaim this gospel bids them to remain in the same house they at first enter, "eating and drinking such things as they give: *for* the *labourer* is worthy of his *hire*." See also Matt. x. 10, where Jesus says, "For the *workman* is worthy of his *meat*." As the late Dr. Alex. Carson justly remarks:—"The wages of labour should be allowed to find its level in a church in the same way as in the world. This is both Scriptural and reasonable. If *the labourer is worthy of his hire*, it must be according to the value of his labours that he merits his reward. It is nothing but common justice, that a bishop, (a pastor) should have a support from the church which he serves, equal to what the same talents, employed with equal industry, would be likely to acquire in worldly business. If he dispenses with any part of this, he has a right to consider it as a sacrifice to the cause of Christ—a sacrifice which it is often necessary to make. I consider a bishop making such a sacrifice, either in whole or in part, on the same footing with him who gives a sum equal to what the former foregoes. It is utterly unreasonable, as well as unscriptural, that all bishops (or "elders") should have an equally liberal maintenance. *All* are worthy of maintenance. They who excel in office are worthy of "double," but "especially they who labour in word and doctrine."

This is the standard which the Holy Spirit has given us to regulate the remuneration of the labours of bishops. Should it be objected that bishops who excel have received their talents from the Lord, and therefore have no right to pecuniar considerations, this contradicts 1 Tim. v. 17, and would tend to establish community of goods, as riches, equally with mental talents, are the gifts of God.

A.—Certainly the learned Doctor reasons well, and his arguments are most conclusive. It is strange, but I have read that passage of Scripture a great number of times before without having understood its meaning; but I see it now.

D.—Before we pass on to the consideration of other passages I have a page I want to read you from a most startling, conclusive, and trenchant pamphlet, written by Doctor Carson, of Coleraine, who quoting from 1 Tim. v. 17, 18, says:—

"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And The labourer is worthy of his reward.' There are several items of importance in this passage. The duty of the elders is to rule, as well as to labour in word and doctrine. They must attend to discipline; at the same time they are to be very careful to instruct the flock in all the doctrines contained in the Word of God. They must be both "apt to teach" and capable of ruling. When they have done this, they are to be rewarded. They are all worthy of reward, but some of them more than others. Some are to be doubly rewarded. The Scripture here lays down the rule of fair play, which is applicable in all the pursuits of life—every man is to be rewarded according to the ability he displays and the work he performs. The context here shews that double honour means double support. The temporal wants of the elder are to be supplied, so that he may be enabled to attend to his duties. He is to live on the proceeds of his ministerial labours, just in the same way as the ox must be permitted to support nature by the proceeds of his labour whilst he treadeth out the corn for the wants of others. This is the plain meaning of the comparative illustration. If the ordinary 'labourer is

worthy of his *hire*,' surely the spiritual labourer is not less so. This is the teaching of Scripture, and I believe the man who denies it, generally does so because he is too great a miser to dip his hand into his own pocket. I am sorry to say the greatest disgrace which hangs over all sects of Christians in this land, is the miserable—shamefully miserable—way in which they support their ministers. If they were properly alive to their duty, and their solemn responsibilities to God, they would in general pay ten times as much as they do. I am surprised they are not often ashamed to see their ministers in straits and difficulties in worldly matters. They should never act so as to compel their pastors to follow worldly occupations or starve. There is a prevalent idea abroad that ministers ought to sacrifice something for the sake of the Gospel. So they ought. But I ask, are they the only parties in the community who are to sacrifice, or rather to be sacrificed? Is the man who, from his education and natural ability, could earn three hundred a year in any other profession, to be content with one hundred a year doled out from heartless prayers, merely because he is a preacher of the Gospel? Is he to sacrifice two hundred a year, whilst rich men in his congregation would not sacrifice two pounds? Do the Scriptures demand this? *Never*. The labourer is to be rewarded according to his work. Can any man call himself a Christian, whilst he neglects his duty to a minister who is faithfully labouring in word and doctrine? Shame! oh shame! How can people expect a blessing to rest upon the cause they are engaged in, whilst their miserable parsimony prevents them from *seeing* and *doing* their duty as laid down in the Scriptures of Truth? Are these narrow-hearted creatures aware that it is written, 'The Lord ordaineth that they which preach the Gospel should live of the Gospel. . . Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived. God is not mocked. . . . He which soweth sparingly shall also reap sparingly: and he which soweth bountifully shall reap also bountifully?" It is to be hoped they have never seen these passages; but if they do cast their eyes on them, and afterwards decry ministers for taking and seeking a proper support for preaching the Gospel, let them answer to the Almighty, who will not be mocked.'"

A.—Those remarks are pungent and most just; now let us consider a few other passages from the Bible.

D.—Well and good. Turn then to 1 Cor. ix. 7-14:—"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know, that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? *Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel.*" The reasoning of the inspired penman is most conclusive. The principle he contends for is according to that which is right and just. The labourer in the Lord's vineyard has a right to live on the proceeds of his labour. The argument of the apostle goes to show, that as the priest under the law was remunerated for his labour, so, and in like proportion, the Christian pastor is to be supported under the gospel. Now in Numbers xviii. 21, we read that God gave "the children of Levi all the tenth in Israel for an inheritance, for their service which they served, even the service of the tabernacle of the congregation." And the apostle most emphatically declares, "*Even so* hath the Lord ordained, that they which preach the gospel should live of the gospel" (1 Cor. ix. 14). This surely must mean, that the old dispensation, as to the question of the support of the ministers of the gospel, should be taken as a guide. Now if the old dispensation is to be taken at all as a guide in this matter, it must be a guide in the *whole extent of its ordinance*, so far as the character of the gospel

dispensation will allow; teaching not only the source from which the support of Christian pastors should be derived, but also the *measure of liberality* to which their support should extend; and truly, Alexander, in this light, the Levitical dispensation becomes a source of sharp rebuke to many of our high-professing and large Christian churches, the members of which hang the mill-stone of poverty and temporal suffering around the necks of their laborious pastors—men who though still in the flesh, yet have constantly demanded from them, that they should live up in heaven both bodily and spiritually, and not trouble the pockets of their wealthy hearers, for their own, and their families' daily support.

A.—But surely, David, most, if not all the ministers of the gospel, are more largely provided for than were the ministers of the Jewish temple?

D.—Indeed, Alexander, you make a great mistake. Just listen to what one who had studied this subject says on the income of the Priests and Levites under the Jewish law. He thus writes:—

"They had forty-eight cities in which to reside, with twenty thousand acres of land, free from all taxes and burdens—they had the *price of redemption* of all the first-born of man and of unclean animals, and the first-born by actual possession of all clean animals; and that this perquisite must have been a very large item in their income, a moment's reflection will satisfy any one, when it is remembered that *cattle* constituted a very large part of all the wealth of an Israelite, and that the price of redemption of every first-born child, when a male, amounted to fifteen shillings of our money, taking the silver shekel at three shillings—they had still further, the *tenth part* of all the produce of the land of Canaan, which was long the most fruitful land upon earth. They had the *first sheaf* of every man's harvest; the *first clip of wool* whenever a sheep was shorn; the produce of all *fruit trees* for four years after their being planted; the *largest portion* of all animals slain in the worship of God, and of all the *wine, flour, oil,* and *bread* used in His service; the *many gifts* of the people at the annual feasts, and the tenth part of *all spoil* taken in war."

My firm impression is, that an income in our money of *six or seven hundred a year*, would come short of placing the servant of God in the same position as to freedom from care,—*all remember, that I desire for him*—and as to his own comfort and the comfort of his family; which the servant of God under the old dispensation, by Heaven's express ordinance had secured to him.

A.—Well, you certainly have given me much matter to think over. I am truly glad you have brought the subject so plainly before me; but now you must allow me time to meditate before proceeding any further.

D.—With all my heart, and I sincerely trust you will meditate on the subject *carefully and prayerfully*. We will now shake hands and bid each other farewell, hoping soon to meet again, and resume our conversation "*concerning the collection.*" For the present adieu.

A.—Fare thee well.

Poetry.

USE ME.

Make use of me, my God!
Let me not be forgot;
A broken vessel cast aside,
One whom Thou needest not.

I am Thy creature, Lord,
And made by hands divine;
And I am part, however mean,
Of this great world of Thine.

Thou usest all Thy works,
The weakest things that be;
Each has a service of its own,
For all things wait on Thee.

Thou usest the high stars,
The tiny drops of dew;
The giant peak, and little hill;—
My God, oh! use me too!

Thou usest tree and flower,
The rivers vast and small;
The eagle great, the little bird,
That sings upon the wall.

Thou usest the wide sea,
The little hidden lake;
The pine upon the alpine cliff,
The lily in the brake.

The huge rock in the vale,
The sand grain by the sea;
The thunder of the rolling cloud,
The murmur of the bee.

All things do serve Thee here,
All creatures, great and small;
Make use of me, of me, my God!
The meanest of them all.

Page for the Young.

LESSONS WITH MY YOUNG PEOPLE.

"*The young people reading the 48th Chapter of the book of Genesis, in which we* have an affecting record of Joseph's visit to his father during his sickness, and the blessing of the Patriarch upon his two sons Ephraim and Manasseh. Jacob, as a grandfather, was a very different character to any grandfather of the present day. I read the other day of one, who said in public company, I have lived seventy years, and never saw such a place as hell, much as there has been said about it. His little grandson, who had been an attentive listener, looked up and said, grand-daddy, "have you ever been dead yet." After death then the judgment. The world recedes in death before the guilty sinner, and hell yawns to receive his polluted spirit where there is weeping, wailing, &c. Oh! that men were wise, &c.

A little Sunday school girl being on a visit to her grandfather, said, "I think you are very ill, grandfather." "Yes, my dear, I'm very ill." "Where do you expect to go when you die?" "To heaven, I hope." "I hope you will, but if you do, you must leave off swearing and saying bad words. If you don't, you will go to a bad place, and there be tormented with wicked and miserable creatures; but if you go to heaven, you will be happy with God and Christ forever. But you must pray, and keep on praying, and if you awake in the night you must pray. Grandfather, do you ever pray?" This last question, put with all the simplicity of infancy, touched the old man's heart, and dissolved him in tears. Nothing could have been said more pointed and seasonable, and we have reason to believe, that a lasting impression was made upon his mind. He was soon after confined to bed; lamented his sinfulness; prayed for the mercy of Jesus Christ; and died in peace.

The book before us, by its title, signifies the book of the generation or production of all things. It is generally

considered to be the first book that was ever written, and Moses the man of God to have been its author, who was divinely inspired to communicate these things to the world. See Exodus xxxiv. 37. It furnishes us with an authentic account of the creation, the history of Adam and his decendants, the age and death of the Patriarchs, the general defection and corruption of mankind, the preservation of Noah and his family in the ark, the deluge, the repeopling of the earth, the building of Babel, the confusion of tongues, and dispersion of the people, with the lives and characters of Abraham, Isaac, and Jacob. "Who gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."

Now let us have the passages appointed for this evening. To show that we are to look for the acceptance of our prayers, and all our services, only through Christ. John xiv. 13, 14; John xv. 7, 16; John xvi. 23, 24; Rom. i. 8; 2 Cor. iii. 4, 5; Eph. iii. 20; 21; Eph. v. 20; Col. iii. 17; 1 Thess. v. 18; Heb. xiii. 10, 15; 1 Peter ii. 5; 1 Peter iv. 11; Rom. viii. 3.

NOW THE QUESTIONS.

Q. Who was that good man, who in a fit of despondency sat down under a tree and wished to die? What sort of a tree was it, and how often are such trees mentioned or referred to in the Bible?

A. Elijah, when threatened by Jezebel. A juniper tree. Three times. 1 Kings xix. 4; Job xxx. 5; Psa. cxx. 4.

Q. Who was that pious and holy man, who in a season of distress, wished that God would destroy him?

A. Job. See Job vi. 8, 9, 10.

Q. What are the numbers given of the Jews, who returned from Babylon?

A. In the congregation there were 42,360. Ezra ii. 64. Besides their servants and their maids, of whom there were 7,337, and there were with them 200 singing men and women, (v. 65). In the book of Nehemish there is some little difference in the number given of the singing men and women—viz. 245.

THE ADDRESS FOUNDED UPON THE WORDS, "COME LADS."

On a Sabbath evening not long past, we spoke of "yesterday, to-morrow, and to-day." May it not then my lads, be proper for us to think and speak for a while this evening, on time and eternity, or to give our thoughts to the present and future. Yesterday is passed away, to-day is nearly gone, and to-morrow is not ours. Years as well as days begin and end, cut successively shorter our period of time, and push us on for eternity. But what is time compared with eternity? It is really as nothing, so that all comparisons fail us. Time, said a serious writer, is the most indefinite, yet paradoxical of things, the past is gone, the future is not come, and the present becomes the past, even while we attempt to define it; and like the flash of the lightning, it at once exists and expires. Time is the measure of all things, but it is unmeasureable, and the grand discloser of all things, yet itself is undisclosed. Wisdom, however, walks before it; opportunity with it; and repentance behind it; he who hath made it his friend, will have little to fear from his enemies, but he who hath made it his enemy, will have little to hope from his friends. But oh! eternity, eternity, our boldest, our strongest thoughts are lost in thee. Who can set land marks to limit thy dimensions, or find plummets to fathom thy depths. Arithmeticians have figures to compute all the progressions of time. Astronomers have instruments to calculate the distances of the planets. But what numbers can state, what lines can guage, the lengths and breadths of eternity. It is higher than heaven; what cans't thou do? It is deeper than hell; what cans't thou know? "The measure thereof is longer than the earth; broader than the sea." "A mysterious, mighty existence."

At the close of a beautiful Sabbath day, a little boy of six years old, said to his father. "Father, how long is eternity?" The father made no reply; and the child repeated the question. "Father, how long is eternity, won't you tell me?" Still the father kept silent, though the blood mounted to his temples; and it was not until the boy for the third time had repeated the question, that he answered, "I do not know." The lad was then silent.

But the father was annoyed, convicted, disturbed, distressed; and do what he would, and go where he would, the great question was with him, "How long is eternity?" Until at last it sent him to his pastor, whose ministry he had neglected, whose warnings and advice he had disregarded, and whose prayers and affection he had never before appreciated. In short, it terminated in his conversion and union to Jesus. So that in a few weeks, he was enabled to look forward to eternity without emotions of terror. *(See the tract* 149, *by the Rev. C. Woollacott. The Reformed Drunkard. Baptist Tract Society).*

Come then my dear lads and remember that the question, how long is eternity, is a question in which you are all as much interested as was this father, and this drunkard. It is a question in which every human being is involved, for eternity lies before us all. Towards that eternity, we are every moment hastening. Heaven or hell is before us, and eternity is the destiny of every one.

"Stop, poor sinner, stop, and think."

Oh! ask yourself the question now' if you never did before, "How long is eternity?" and rest not, until through the grace of Christ, you can look forward to eternity without dismay.

There are a considerable number of this class here this evening, and to them we specially address ourselves, not that we would overlook others to whom the term may not exactly apply, for much that we intend to say, may be as appropriate to others—to one sex as the other—to the females as the males—to the lasses as the lads. The word lad, signifies a boy, or one young in years, as in the case of Isaac, when Abraham was commanded to offer him up as a burnt offering upon one of the mountains. See Gen xxii. 12, 17. In Gen. xxxvii. 2, it is applied to one who was seventeen years old—"And the lad (Joseph) was with the sons of Bilhah, and the sons of Zilpah," &c. It is applied to a married man in Gen. xliii. 8, as compared with Gen. xlvi. 21. For Judah said, "send the lad with me," &c. Benjamin at this time is supposed to have been at least thirty years old, and had nine or ten little lads of his own, and yet he is repeatedly called a lad, and the lad, and the the father's life is said to be bound up in the life of the lad. Let not then our young men feel offended, or think it any degradation to them, when we style them lads, or when some designate them, Mr. N's lads—or when their pastor in the affectionate breakings of his spirit, calls them his lads, even when some of them have several little tiny lads and lasses of their own. Or like the patriarch Jacob, when the sons of Joseph were placed before him, he kissed and embraced them—and guiding his hands skillfully — and lifting his heart to his God would say, "the angel which redeemed me from all evil bless the lads." How beautiful, how touching, how full of heart-work is the whole picture which imagination presents to our view, in this historical record. The good old man laden with years, with his gray head, white long beard, feeble frame, trembling with age, and scarcely able to see, his beloved Joseph before him as "lord and governer over Egypt"—his little grandsons, staring with astonishment at the poor old man as he said, "who are these?" And bewildered as they there stood they thought —"my grandfather, my grandfather, our father's father, our grandfather,"—oh, my lads you do not know what it is to be a grandfather. My little grandson who died a short time since, said to me one day as we were standing together, "I do not know what I could do without my grandfather." But to proceed, this invitation, *come lads*, may be viewed in a two-fold light—as the language of those who would lead us astray—or as that of those who really wish to do us good, for this world and another. Thus the wicked say, come lads, and tempt each other into mischief, danger, sin, misery, and hell; to the jerryshop, the theatre, the fair, the scenes of unhallowed amusement, the casino, the parks, the cheap trips, the seat of the scorner, the congregation of the ungodly and sinners, the brothel, where their steps take hold of death and hell; come say they, "let us all have one purse," "we came forth to meet thee," "come let us take our

fill of love," "let us solace ourselves with loves." But their house is the way to hell, going down to the chambers of death. Look there at that group of young men standing at the corner of the street, ready to say, "come lads," and shun them as the plague; look there on the other side of the street, at them young women, laughing, giggling, and turning up their impudent faces, saying, "come lads;" and then escape for your life, or a dart may strike through your liver, for destruction and misery are in their ways. "My son, if sinners entice thee, consent thou not." "Enter not into the path of the wicked, go not in the way of evil men; avoid it, pass not by it; turn from it, and pass away." "A companion of fools shall be destroyed."

A young man was once heard musing and saying, "twelve o'clock, how late an hour for me, what will my mother say? One thing, she will readily guess where I have been. When John so easily persuaded me to come, I little thought of being here at midnight, it was very foolish in me to be so easily persuaded. But here I am, and not only come without the consent of my mother, but have been in bad company too. Oh! dear, I wish I had not come. O! dear, I wish I had not lost my pocket-handkerchief. I wonder what my mother will say about my jacket—I wish I had not torn it—I wish I could mend it. What a scrape have I been in. I know how troubled and frightened my mother will be—and then she will tell our minister how I have been led off—and he has been so kind and affectionate, as if I was one of his lads—and he will be distressed. But if I once get home, I'll never go with such company again, that I won't; I'll go with teachers, and friends, and ministers—and I shall not get into such scrapes as I have been in to-day. So you need not try to persuade me John. I will not go with you when you say, 'come lads.'"

"Come, come with us the drunkards say,
Let others go to read and pray,
Come, join with us, and ere we've done,
We'll show you rare and jovial fun,—
What fun you call it to get drunk,
And lower than the brutes be sunk.

"To lose my reason, health, and peace,
With fun like this I can dispense;
Fine sport, no doubt, and right good fun,
When cash is gone, and I'm undone;
To weep and sigh must be my lot,
When I am duped of all I've got."

The language before us may be regarded as coming from those who really wish us well. So the superintendants and teachers in our Sabbath schools, say—"come lads," which is tantamount to that of Moses, when he said to Hobab, "come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel" (Num. x. 29).

Sabbath school teachers are amongst the best friends of our society—the public benefactors of our land—a class of individuals who are doing immense service to the community at large. Converted characters say, "come lads." When Andrew found his own brother Simon he said, "we have found the Messias," and he brought him to Jesus. And the woman of Samaria "went her way into the city, and saith to the men, come, see a man which told me all things that ever I did; is not this the Christ?" Now, can we imagine how it can be possible for a person to be truly converted, without possessing a corresponding spirit, or wish to bring others to Jesus. Grace enlarges the feelings of benevolence, makes us anxious that others should be saved by Jesus—even as we—and would bring sinners of every grade to him, virtually and practically saying, "come lads." Under the influence of this feeling, we invite you to the house of God, the prayer meeting and the class meeting; we ask you to take a part in our schools, in the circulation of our tracts, and our general apparatus of usefulness. And when we would encourage you to seek after the salvation of your souls, the possession of that good part—the one thing needful, and to seek first the kingdom, we are emphatically saying, "come lads—come with us and we will do you good." Again, ministers say, "come lads." "We are ambassadors of Christ, beseeching men," "knowing the terrors of the Lord." We have received an unlimited commission to "go into all the world"—"to go into the highways and hedges" and

compel them to come in. And ministers have a scriptural right to expect that their members should be with them in all their works of faith. And though the people may be ready to say, "arise, for this work belongeth unto thee," they should be equally ready to say, "and we also will be with thee." Truly faithful labourers and affectionate ministers, will not only command their people, but will work with them—not merely say, "go lads, but 'come lads,' I also will go with thee."

A person in conversation one day, referring to the influence which a certain minister had over his young people, said, he does not say go lads, but, "come lads;" he associates with them, works and labours with them, surrounds himself with them, thus becomes a sort of father amongst as many children, securing for himself their affections and prayers. Such a minister is loved by the good, feared by the bad, but respected by all, and sometimes displaying an influence to which the policeman can lay no claim.

This reminds us of the boldness and faithfulness of a Mr. Davis, from America, who visited England during the reign of king George the 2nd, who had the curiosity to hear a preacher from the wilds of America. He attended, and was so much struck with his commanding eloquence, that he expressed his astonishment loud enough to be heard half through the house, in such terms as these, "he is a wonderful man. Why he beats my bishops." The preacher observing that the king was attracting more attention than himself, paused, and looking his majesty full in the face—gave him the following rebuke. "When the lion roareth, let the beasts of the forest tremble; and when the Lord speaketh, let the kings of the earth keep silence." The king instantly slunk back to his seat like a school boy who had been rapped over his head by his master, and remained quiet during the remainder of the sermon, and the next day gave him 50 guineas for Prince-town college, over which he was president, saying to his courtiers, "he is an honest man—an honest man."

Let us then my hearers, as minister and people, endeavour to act our part in the stations we occupy, to strengthen and encourage each other, and—

"Invite the strangers all around,
Our pious march to join;"

saying, "come lads." And if James, and William, and Thomas, will not go with us, but had rather go with the multitude to do evil—Timothy, David, Henry, and Dugdale, will say, "we will go."

"My old companions fare you well,
We will not go with you to hell,
We mean with Jesus Christ to dwell,
Let us go.
Come, come, come away.

We will now close this meeting by singing that beautiful hymn, composed by our late beloved friend and brother, Joseph Harbottle.

"Farewell, my friends beloved,
Time passes fleetly;
When moments are improved,
Time passes sweetly.

"In Jesus we are one;
When our few years are gone,
Before the shining throne,
We'll meet in glory.

"The woes of life we feel,
And its temptations;
But let us nobly fill,
Our proper stations.

"Soldiers of Christ hold fast,
The war will soon be past,
When victory comes at last,
We'll meet in glory.

"And, oh! what joy shall crown!
That happy meeting!
We'll bow before the throne,
Each other greeting.

"Refreshed again we start,
Though for a while we part,
Yet always join'd in heart,
We'll meet in glory."

Bethel Cottage, Sunnyside. A. N.

Reviews.

Words of Comfort for Parents bereaved of Little Children. By WILLIAM LOGAN. Cloth. Pp. 324. London: James Nisbet and Co.

WE have already said, in noticing a previous edition, that this book has our warmest commendation. Its rapid sale does not surprise us, for it is a book worthy of wide circulation. The copy before us, is of the Sixth Edition, and Fifteenth Thousand. The whole, we are told, has been thoroughly revised. No more suitable present could be made to Parents whose hearts are smarting under the loss of "a little one." May it prove a messenger of comfort to many a darkened home.

The London Quarterly Review. No. LXV, being the number for October, 1869. London: Elliot Stock, 62, Paternoster-row, E.C.

THIS number contains much matter of deep and varied interest, the chief reviews being notices of Memoir of Sir William Hamilton; History of European Morals, from Augustus to Charlemagne; Narrative of Travels on the Amazon and Rio Negro; the Naturalist on the River Amazon; Journey in Brazil; History of the United Netherlands; Historic Progress, and American Democracy; Letters Apostolic of Pius IX; Dr. Ewald Rudolf Stier; Protoplasm; or the Physical Basis of Life; and, Culture and Anarchy; with sundry other Literary Notices too numerous to mention. Some of the articles are exceedingly well-timed for the present crisis.

We have also received the following pamphlets:—

Appeal to The Friends on Christian Baptism. By R. INGHAM. Price Fifteenpence. Pp. 120. London: Elliot Stock.

ONE hundred and twenty pages of excellent matter by our veteran Baptist Scribe, Richard Ingham, on the points of difference between the Quakers and the Baptists.

The Christian in the House of Business: and, *Sincere Profession*; both by our brother JOHN HANSON, of Huddersfield; and both, price One Penny. London: Simpkin, Marshall, and Co. Huddersfield: J. E. Wheatley and Co.

THE former of these excellent tracts is on what a Christian should be in business, and the other contains a series of private meditations before and after Christian Baptism.

Our Sunday Schools. By SAMUEL BURN, minister of Oakes chapel, Lindley, Huddersfield. Pp. 18. Huddersfield: J. E. Wheatley & Co.

FULL of very wise and useful suggestions for the improvement of our Sunday Schools. Why has not this excellent phamphlet a London publisher's name to it?

The Signs of the Times. An address dedicated to the Preachers of to day. By S. BOREON BROWN, B.A. Pp. 16. London: Elliot Stock.

THOUGHTFUL and sensible, so far as it goes, but scarcely up to the mark in fulness of treatment of what we should have expected in an address specially dedicated to the Preachers of the day.

Church Finance: a plea for Pure Voluntaryism. By BENJAMIN SCOTT, F.R.A.S. Pp. 16. London: Elliot Stock.

THIS paper was read before the Surrey Congregational Union. Its price is only threepence, but it is a truly valuable *brochure* on the general subject of Church Finance.

Topics for Teachers. Parts XIII, XIV, XV, XVI. London: E. Stock.

THESE Parts are quite up to the mark of former ones in point of excellence.

We have also received the numbers for September and October, of the following Magazines:—

The Hive, The Church, The Appeal, The Scattered Nation; all by E. Stock.

The Gospel Magazine, by W. H. and L. Collingridge.

The Sower, and, *The Little Gleaner*; by Houlston and Wright.

The Eighth Annual Report of the Strict Baptist Mission.

Mr. Geissler's Column.

SAXONY.

My dear Brother Howe.—Knowing the hearty interest you and your people ever take in the Saxon Mission, I with the following shall give you a brief report of this mission. It is only one month since my last writing about it, however, I rejoice that I am able to tell of several conversions and baptisms during this short time. Let me first speak of—

Various journeys I made in the kingdom and the duchies of Saxony. These journeys generally take us a good deal of our time, but they bring us into contact and conversation with different persons, and give us an opportunity to distribute a number of tracts. In Leipzig I held two meetings which were well attended, some persons of the regular congregation there are standing very near to us. Here I also administered the Lord's supper to our members, which administration had just a few weeks ago been strongly forbidden by the Saxon authority. After this I went to Altenburg, where I conducted two other meetings which had been specially announced in the public papers and were well attended. Specially important and interesting was to me a meeting in Schmölln, and *the preaching of Christ on the day of A. v. Humboldt.* You will have read that the 12th of September was a great feast day in Germany in honour of Alexander von Humboldt, it being the 100th anniversary of his birth. This Humboldt was no doubt a great philosopher; and we esteem him for that, but alas, he was an unbeliever, and even a despiser of the true religion. He had studied more than any other one the book of nature, and discovered various things in it, only not nature's God; he has become another proof that nature alone does not lead man to God. On his day of commemoration (he died ten years ago, having reached the age of ninety) meetings were held in almost every town and many speeches delivered to his praise. It was therefore very important and interesting to me that I, too, had a large and special meeting that same day, in which it was my joy to preach in opposition to all Germany "Christ crucified," and to point the people to him, to his works and discoveries and to his book, instead of to Humboldt and his Kosmos.

Mr. C. Büsecklin, in Halle. It was on the 9th of September when we had the joy to see this brother here. I had the meeting appointed for him announced in the papers, and the consequence was that our hall was crowded with people, amongst whom were several who seldom or never attend a religious meeting. Brother B. spoke with the Lord's help on the ever memorable cry of the Saviour:—"My God, my God, why hast thou forsaken me!" considering by whom, to whom, and for whom this cry was uttered. In the conclusion he gave us an interesting and touching report about China, for which mission we then gave him a collection at once, and hope to do so again and again.

A singular Conversion. On Sunday, the 19th of September, we received in our church meeting in Halle, two converts who were baptised that same night in the river Saale. Singular and wonderful, we would say, is every conversion, whilst some appear specially as such, and so it was with one of the two applicants—a girl of twenty years. It happened last autumn that our sister Voigt, seventy-seven years old, took so ill that she must be taken into a hospital. This, however, whilst it was the best thing for her, as she had nobody to wait upon her, was very much against her will. She was very sorry about it, and would say:—"All these things are against me!" but at last surrendered to it as the will of the Lord. In this hospital she did not neglect to speak of Jesus and to point all persons to him, so that as soon as I visited her there several wished to speak to me and applied for membership, amongst whom was the girl mentioned. But as I heard in

our conversation that she was not converted yet, I told her that such was the case with her, and spoke a little more to all of them of the three S's "Sin, Saviour, and Salvation," and invited them to our meetings. This girl soon left the hospital, followed the invitation, and has now become a real convert. The old sister died there in the Lord, and has not seen, at least not in this world, the fruits of her confessions, nor why it was that she had to go to that hospital for her last days, and how "God moves in a mysterious way," &c.

Some more Baptisms. The following Lord's Day, it being the last in the quarter, we had in Halle our quarterly church conference, to which a goodly number from far and near arrived. Not in vain we had beforehand and repeatedly invited the Lord Jesus to come to our feast, for he was with us and granted us a glorious day. After the prayer meeting in the morning I preached on "the wonderful works of God" (Acts ii. 11). A theme not only pleasant to speak of, but also specially rich with matter. In the afternoon we held our church meeting in which we first received a young man, who about a year ago had been excluded, as a truly penitent backslider. We could joyfully receive him again. Next to it we heard the happy confessions of the Lord's doings—or if you will—of "the wonderful works of God," from two applicants who also were joyfully received for immersion. After the second service we received into membership the two whom we immersed the Sunday before, and then celebrated the Lord's death, when everyone felt that it was "better to be a doorkeeper in the house of God, than to dwell in the tents of wickedness." In the evening we went out of the town to administer again the ordinance of baptism. It was a most delightful evening—the weather was quite in our favour—the air mild and the moon clear. After singing, prayer, a short explanation of our doing, and the repeated confessions of the candidates concerning Jesus, the ordinance was performed in the presence of a large, but quiet crowd of people. When all was over we went joyfully singing, "Come let us walk with Jesus," &c. home again, where a lovefeast followed and concluded the happy services of the day.

I might also have mentioned two other baptisms we had in N., one of our far off stations, to which I soon shall go again, as two other applicants are waiting for the "Philippi."

Thus you see the Lord is still with us and prospering his cause. Let us praise him for it—persevere in his work—and ask and expect still more from Him. With the best wishes for all,

M. Geissler.

Halle, in Saxony, Oct. 1869.

A LETTER FROM MR. BAUMGARTNER.

From the Missionfield in Altenburg I would mention as a special remarkable occurrence that the Lord of late has opened us a door in the town called "Schmölln," which had been done in the following manner.

In the beginning of the present year I preached regularly on a certain evening in a large village. Among my hearers was a man from the above town, who had been searching after the truth for some time. Hearing the word he soon came to a knowledge of the truth and the living faith in Christ Jesus. At the same time he invited me to his house and offered me the same for religious meetings in his town. His rooms, however, soon proved to be too small to contain the numbers that came to hear the word. We therefore, hired repeatedly the largest public halls we could get, where also Brother Geissler, as well as I, have preached the blessed gospel to crowded audiences.

When soon after this our friend was baptised on a confession of his faith we thereby got a firm footing in that town, and soon hired a special large room for ourselves, for the purpose of holding regular meetings in it. I am happy to say that these meetings are continually well attended and have been blessed by the Lord, so that several persons have become anxious enquirers and are standing very near to us.

Besides my regular journeys to the stations in Altenburg and the kingdom

of Saxony, I made several tours in the neighbouring duchies, where nothing has been done yet. I went through about fifteen towns and villages, walking from place to place and distributing tracts. These are here quite unknown and were received by the people with some curiosity. In various places I went into the houses and lodgings of the people, offered them tracts and commenced a religious conversation with them. These visits seemed to the people rather new and strange, and much more so the question—"How is it with your soul?" or "How do you hope to be saved?"

Specially remarkable and promising was to me a visit I made to a large village near Gera. Already in my youth I had often heard that the inhabitants of this village were not only very poor, but also very impious. My intention, therefore, was to visit them, and even in their houses. Several persons I met before I reached the village, whom I offered tracts, which they accepted with great curiosity, whilst I explained them the contents of the little books and their important object. In the village itself, I went from house to house and visited many families. The people were no little astonished to be visited by a foreigner and asked seriously if and how they would be saved. Among others, I also visited some sick persons with whom I read a chapter and prayed. Everywhere I was well received, and some were moved to tears whilst hearing the word; only the clergyman of the place, whom I met before his house, refused my tracts which I offered him, saying—"We don't want such holy books here." All other persons intreated me to visit them soon again and get them Bibles and Testaments. And this we shall do, as soon as the Lord wills it. May He ever bless the good seed, prosper his cause and glorify his name, which is the prayer of

Yours in the Lord Jesus,

A. Baumgartner.

Altenburg.

Intelligence.

AN APPEAL TO THE PASTORS, DEACONS AND MEMBERS OF THE STRICT BAPTIST CHURCHES OF BRITAIN.

Colombo, Ceylon, Aug. 20.

Dear Brethren in the bonds of the Gospel. — With much affectionate regard and confidence towards you, we make ourselves bold in addressing you, with the object of craving at your hands a desired boon, indulging a fervent hope, that although strangers to each other in the flesh, and living at a distance from each other in this transitory world, by the dispensation of a gracious and wise Providence; yet it is our glorious privilege to believe that we are one in heart and mind, in the blessed gospel of our Lord and Saviour, Jesus Christ, and upon that fraternity alone, we build our assurance of your sympathy, favour and good-will towards us.

Before stating the nature of the request, which by this letter we desire to crave from you, we believe that it would be proper on our part, and more satisfactory to you, should we at the outset of this letter, give you a brief statement of the Baptist Cause from its commencement in this land, and also acquaint you in what manner the Lord hath led us to reach the position, which by his grace we now occupy.

We venture to believe of your cognition of the Baptist cause existing in this Island and that its operation commenced in the year 1812, in the capital of the city called "Colombo." Its first missionary came here under the auspices of the Baptist Missionary, which supports the present missionaries also. Before the arrival of the first Baptist missionary, there were in the Island Christians of a few denominations, but they were in total darkness, regarding the ordinance of Believer's baptism, so it was the Missionary who brought light on the subject, by the preaching of the gospel in its integrity. Shortly after his settlement here he had the privilege

of baptising a few converts, and formed them into a small church; at that time the prejudice against the Baptists was very great, and Open-communion was not even thought of. The labour of the Missionary prospered, and time after time others were baptised and added to the church, and remained with one accord for about thirty long years, never during that time were they disturbed with the communion question, as no unbaptised applied for communion in the Baptist church then.

In 1845, soon after the death of the venerable missionary Daniel, Open-communion was for the first time introduced in the Colombo church, but it is remarkable to notice that even at its dawn, the Lord had a few faithful prepared people ready to oppose it as unscriptural. But fortunately for them who favoured Open-communion these few brethren possessed neither influence nor wealth, and therefore all they could have done was, to endeavour to convince their erring brethren of their unscriptural practice. In this state matters continued for a long time, the strict brethren communing with the church only on such occasions when the unbaptised were not present at the Lord's table; and eventually seeing that for the sake of one or two unbaptised, they would adhere to the open system; the brethren left the church altogether. In 1867, another stir arose, some of members who happened to join long after the aforesaid secession, finding some six or seven years after their admission into the chuch, that the unbaptised were permitted to join in the Table (this was after Mr. Allen's death, who for the sake of peace did not admit any unbaptised for several years before his death) sent their resignation, and they afterwards coming in contact with some of the members who left before, resolved to act more in character trusting in the strength of the Lord, and on the 10th April of the said year, they formed into a church by themselves which was designated "The English Strict Baptist Church" of Colombo.

This church was formed with only seven members (as the others being scattered could not have been found at the time) and under the most discouraging circumstances.

The European Baptists in the Island, about five or six in number were against, but chiefly the missionaries, the senior of whom had sent a peremptory order to Mr. James Silva, (the pastor of the Singhalese church at Grand pass) prohibiting him to allow the newly formed church to meet for divine service or to use the Mission chapel at Grandpass. But he as well as the few members of the newly formed church were determined to steer against all winds and storm whatsoever, and their determination had completely shattered that of their opponents.

The expected blessing of God has followed in quick succession, and within two years from the time of the formation of the church the number of its members had risen from seven to twenty-six, which is not far below that of the Open-communion church, whose number is about fifty; the progress of the open system is a failure, seeing that the unbaptised are unwilling to join a Baptist table with the exception of one or two occasionally.

The chief thing (as a means) which we feel at present to be very necessary to make the Strict Baptist cause a permanent one in Colombo, is the want of a chapel; the use of private houses on rent is not only inconvenient and expensive, but the frequent removals from one place to another disperses the congregation who are in a fair way of being impressed with the word of life.

It was therefore unanimously resolved by the church in one of its meetings, (held 25th June last) that an Appeal be made to the Baptist churches of Britain, requesting that each of them would be pleased to make *one* special collection on a Lord's Day for the purpose of helping us in building a chapel in Colombo. If each church can raise at least £2, as we are appealing now to several churches in England, &c., and the amount thus collected be laid at our disposal, it will enable us to purchase a piece of ground; and as for the building expenses we purpose raising subscription from our friends in the Island.

We live in a land of anomaly where truth and error are not treated according to their respective merits, but as they are advocated by men of influence and wealth, especially when those advocates happen to be Europeans. If a chapel is about to be erected under the auspices of the Baptist Missionary Society, its European Agents can easily collect money from the European settlers of various denominations who are ready to contribute, not so much for the sake of truth as for the sake of their countrymen who solicit their aid; but we have no Europeans as yet among us who can plead our cause. If we ourselves were to ask the aid of the wealthy and great to contribute for building purposes, they will surely say, "Oh, you have raised an opposition against your brethren of *more enlarged views* and we ought not to assist you therefore;" this however they will not say if an European Strict Baptist Missionary be with us. This disadvantageous position of ours in which no other denomination is placed here, deserves we believe, your special consideration. The only feature in our land which leads us to hope for brighter days so far as Strict Baptist principles are concerned, lies in the fact that those principles—like the gospel at the time of Christ—are more palatable to persons of humbler classes of society than to those who are wealthy and great. If the former can be gathered into the Strict Baptist churches, as there is every reason to expect, provided the means be adequate we might be able to revolutionise the minds of the latter who think that gain is Godliness.

If we had succeeded in receiving from England a Strict Baptist Missionary, as we have asked for one some time ago, there would have been no necessity for us to have asked your aid for building purposes. Many chapels can be raised for the use of the Strict Baptists by local contributions, if we have an European to plead the cause; but since you were unable to aid us with men, we hope and believe that you might more easily aid us with your money.

Dear brethren, give your prayerful consideration to our appeal, and assist us according to the means which God has entrusted to you for his own glory and the help of your weaker brethren in the faith. Consider what you give us simply as a loan which you will get back with abundant interest, for you know brethren, that the reflex influence arising from your disinterested labours of love, shall not be in vain in the Lord. Your fame, like that of the Macedonian churches of old, is already abroad in the world, and therefore we trust, that our expectation—the offspring of that fame—will not altogether fail of being realised.

"Pray for us; as we also cease not to give thanks for you making mention of you always in our prayers."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant."

"Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever." Grace be with you all, Amen. Yours on behalf of the church,

James Silva, J. Wydeman, } Elders.
C. F. Fernando, J. M. Ethart, } Deacons.

Remittances will be thankfully received by Mr. Vincent Vanlyeysel, First Cross Street, Colombo, Ceylon, directly; or may be sent through the Secretaries of the Strict Baptist Mission, London. Mr. G. Pearson, Dartmouth Villa, Dartmouth Park, London, N.; or, Mr. Josiah Briscoe, 17, Arlington Square, Islington, London, N.

BAPTIST PRINCIPLES IN ITALY.

It is a significant fact that wherever the gospel has penetrated in countries hitherto enslaved by popery, the subject of baptism has been one towards which the minds of those awakened from their long sleep of error and superstition have been invariably directed. And to this another fact as usually been added, namely—that when left to themselves the con-

verts have usually formed churches according to the order of the New Testament. Baptism, as the divinely appointed mode of professing faith and obedience, has been *first*, and the Lord's supper and Christian fellowship *second*, in the order of gospel observances; and this, not from any elaborate course of argument, but *naturally*, from the first and freshest impressions created in the mind of the converts by reading the New Testament for the first time with a desire to know and do the will of Christ. This has been abundantly exemplified in the history of the German Mission, as our readers know; and we trust it has been, or will be, in the kingdom of Italy, where a Baptist movement has been commenced, to which we desire briefly to call attention.

About six years ago, Mr. Wall, a Baptist minister, formerly of Calne, in Wiltshire, proceeded to Bologna, in Italy, to preach the simple gospel of Christ to the benighted inhabitants of that especially priest-ridden district. Here, and in the adjoining city of Modena, he had, notwithstanding the opposition of the priests and their allies, very encouraging success. About two years after, in 1866, Mr. Clarke, previously pastor of the Baptist church at Twerton, near Bath, resigned his charge in order to take advantage of the providential openings which, since the Italian war, have been so abundant for spreading the gospel in Italy. He selected Spezia, now the chief government naval port and arsenal of Italy, as the centre and sphere of his labours. In and around this city Mr. Clarke has worked and is working with untiring energy, with the help of Italian evangelists, to convey the simple gospel of the grace of God to the minds of the Italian people—aiming to direct multitudes, who are now pointed to "cold statues, to images of the Virgin, and to waters of the mass," to "the Lamb of God, who taketh away the sins of the world."

Thus an interesting and important work has been commenced in Italy.—Italy, the "seat of the beast," the throne of the Popedom for ages, but now almost entirely emancipated from the yoke of Popery as a political power, yet still subject to Popery as an ecclesiastical system; and where this is thrown off, in great measure given over to pleasure-seeking and infidelity. Such is the Italy of to-day; and if, amidst the many calls upon the sympathy and aid of British Christians and British Baptists, Italy has been neglected, it has not been because there has not been a large and interesting field of labour waiting to be cultivated.

We are glad to find that the Baptist Tract Society has not been unmindful of this important sphere of action. Besides France, Germany, and Norway, this valuable society, which is doing a great work quietly, has had its attention directed to Italy, where already some of its tracts are being translated and circulated. One especially—the address of the Rev. Baptist Noel, on the occasion of his baptism, which has been translated into Italian, is likely, we trust, to do great good. We have also had the pleasure of reading a letter from Mr. Wall, of Bologna, to whom we have already referred; by which, it appears, that the converts baptised by him are not content to remain silent witnesses of Christ, but are anxious to diffuse, and quite able to defend their principles. A copy of a letter written by three of their number, to the editor of the "Waldensian Echo,"—we presume a Protestant Pædobaptist periodical—impugning the principles of the Baptists, has been placed in our hands, which, on many accounts, deserves the notice of baptised Christians in other countries. It appears that the editor of this journal had accused these brethren of teaching baptismal regeneration, in their interpretation of the passage in the gospel of John,—"Except a man be born of water and spirit." Admitting that interpretations of this noted passage vary, they contend that he has not proved that the one they espouse lays them open to the charge which he brings against them of teaching two regenerations, one by the spirit and one by water. They say,—"The baptist brethren admit but one regeneration, that of the heart by the Spirit of God, and expressed in the words of Christ as a being 'born

again,' but they think that the spiritual birth, which is the commencement of the Christian life, ought to be accompanied by a birth 'out of water'—that is by baptism, of which it is the simple and eloquent manifestation."

Then follow some remarks which are worthy the attention of all baptists. "Inasmuch as, in spite of this explanation, the objection may be reiterated"—"Is not the new birth of the spirit sufficient that it needs to be duplicated by a birth out of water," or in other words, "Is water-baptism really necessary?"—we may add that we regard baptism as something *more* than a mere sign. The necessity of baptism, according to our view, is not from any magic virtue that may be attributed to it, like the Romanists, nor from the mere symbolic meaning that may be attached to it like the Protestants, but arises from the *witness* which is its essence. We think that it is not sufficient to believe, but that, after having believed, it is necessary to obey; and, in particular, to confess Jesus Christ in the manner and by the means which he has himself established. We believe that baptism is not only a sign, but a language,—a true witness—the *first* witness of the faith of the individual. The theory of the *sign* makes baptism an *impersonal rite;* the "baptismal witness" forms a personal profession We do not by this weaken the value of other witnesses of faith, neither that of works, nor that of words, nor that of the Lord's supper. With regard to the latter, we simply observe that it forms the *collective witness* of the body of Christ, while baptism is the separate witness of each member of the body. * * * It partakes equally with the Lord's supper the honour of being an institution directly founded by Jesus Christ; and it may be said that he who refuses to witness his faith in this ordinance disobeys his Lord and is badly prepared to witness for him in any other way. * * * Regarded as a witness, baptism becomes a very serious matter, as serious as the Lord's supper, and cannot, any more than that, be administered to infants. In this we may urge the following dilemma:—If you administer baptism to infants, give them also the Lord's supper; if you refuse to give them the supper, refuse also to administer baptism to them. In other words—either give them both, or give them neither. If anyone thinks he sees a way out of this dilemma, we invite him to show it to us."

Then follows some cogent reasoning relative to the confession of faith of the Vaudois churches on the subject of infant baptism, and the inconsistency between their creed upon this point, and that upon the necessity for all connection with the church of Christ being personal and voluntary.

This letter was not allowed a place in the *Waldensian Echo*, consequently it has been printed for seperate circulation among the Vaudois Churches. The editor, however, attempts to combat the arguments of these Baptist brethren, who have appended a forcible rejoinder.

Thus the matter stands between the Baptists and their opponents in Italy. Mr. Wall states that the Editor of the *Waldensian Echo* promises a series of articles on baptism, of course from his own point of view. This is encouraging, since all that tends to draw attention to the subject is advantageous to the cause of New Testament baptism. Mr. Wall is desirous of obtaining a printing press for the diffusion of scriptural principles among the inhabitants of Italy. Any one of our readers desirous of aiding this good work, may obtain further information from Mr. J. E. Tresidder, 16, New Bridge Street, Blackfriars, London, who will gladly receive and take charge of any contributions that may be forwarded to him.

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